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Edited by

JOHN FAITHFULL FLEET, C.I.E.,
BOMBAY CIVIL SERVICE,

AND

RICHARD CARNAC TEMPLE,
CAPTAIN, BENGAL STAFF CORPS

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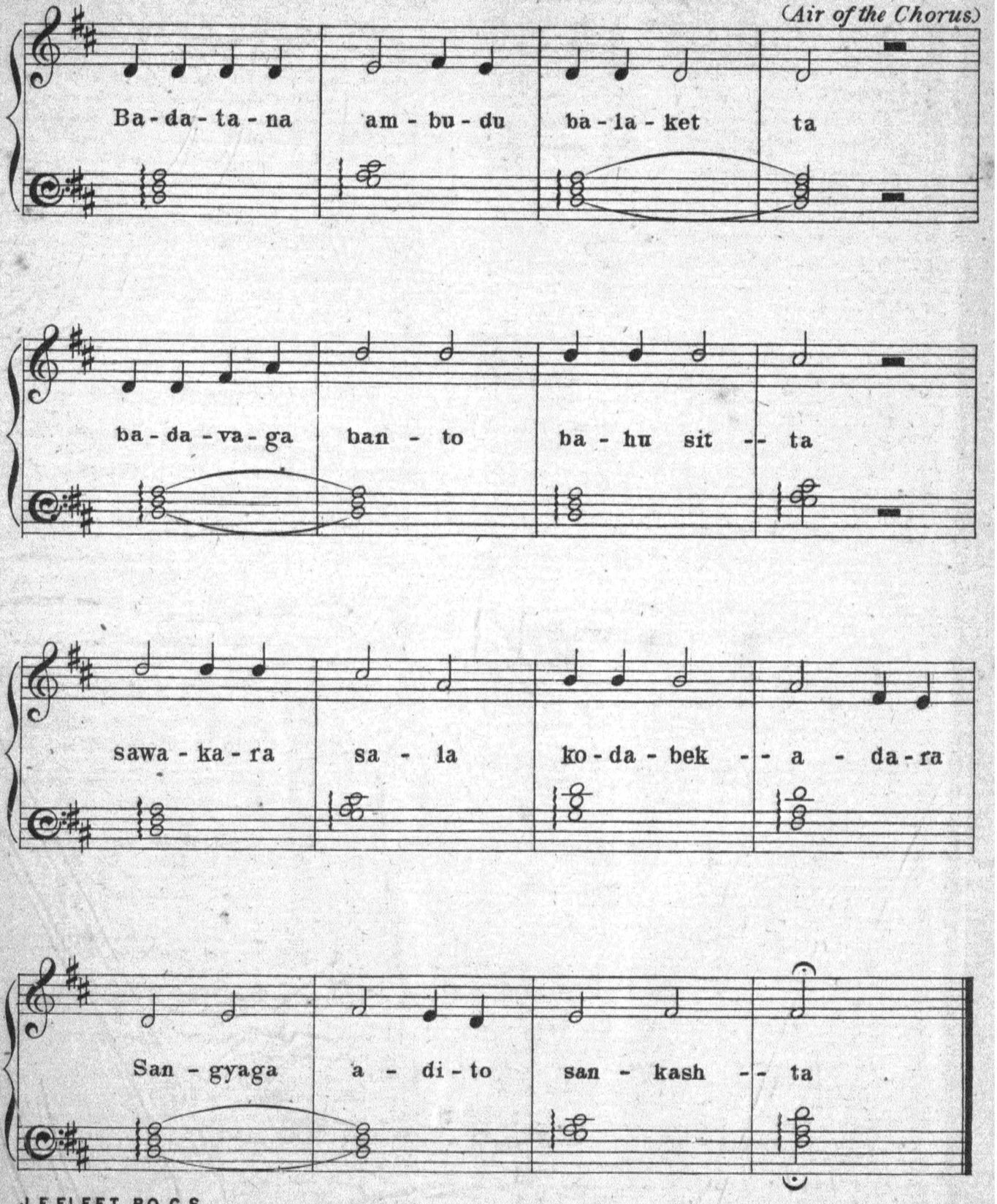

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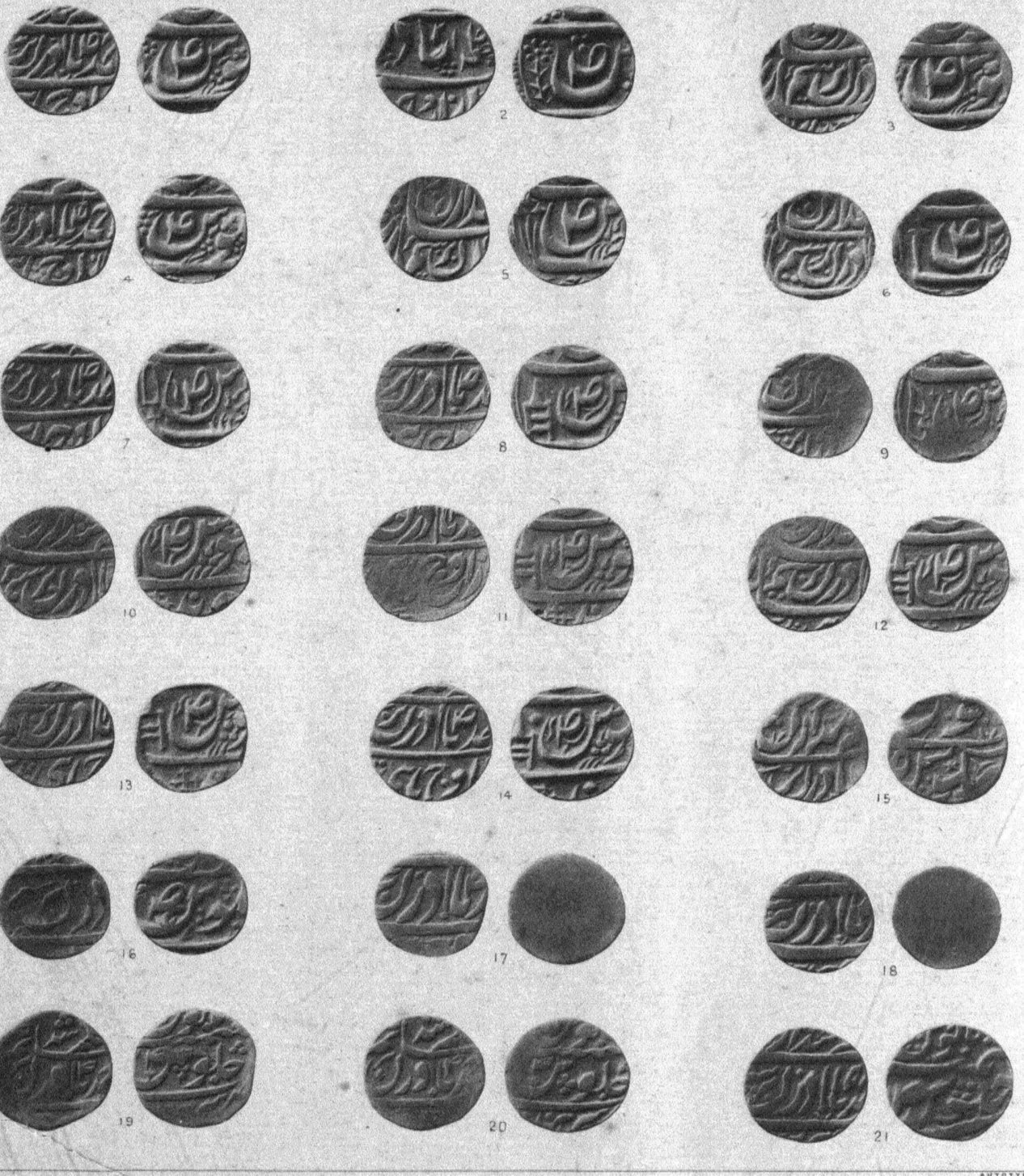

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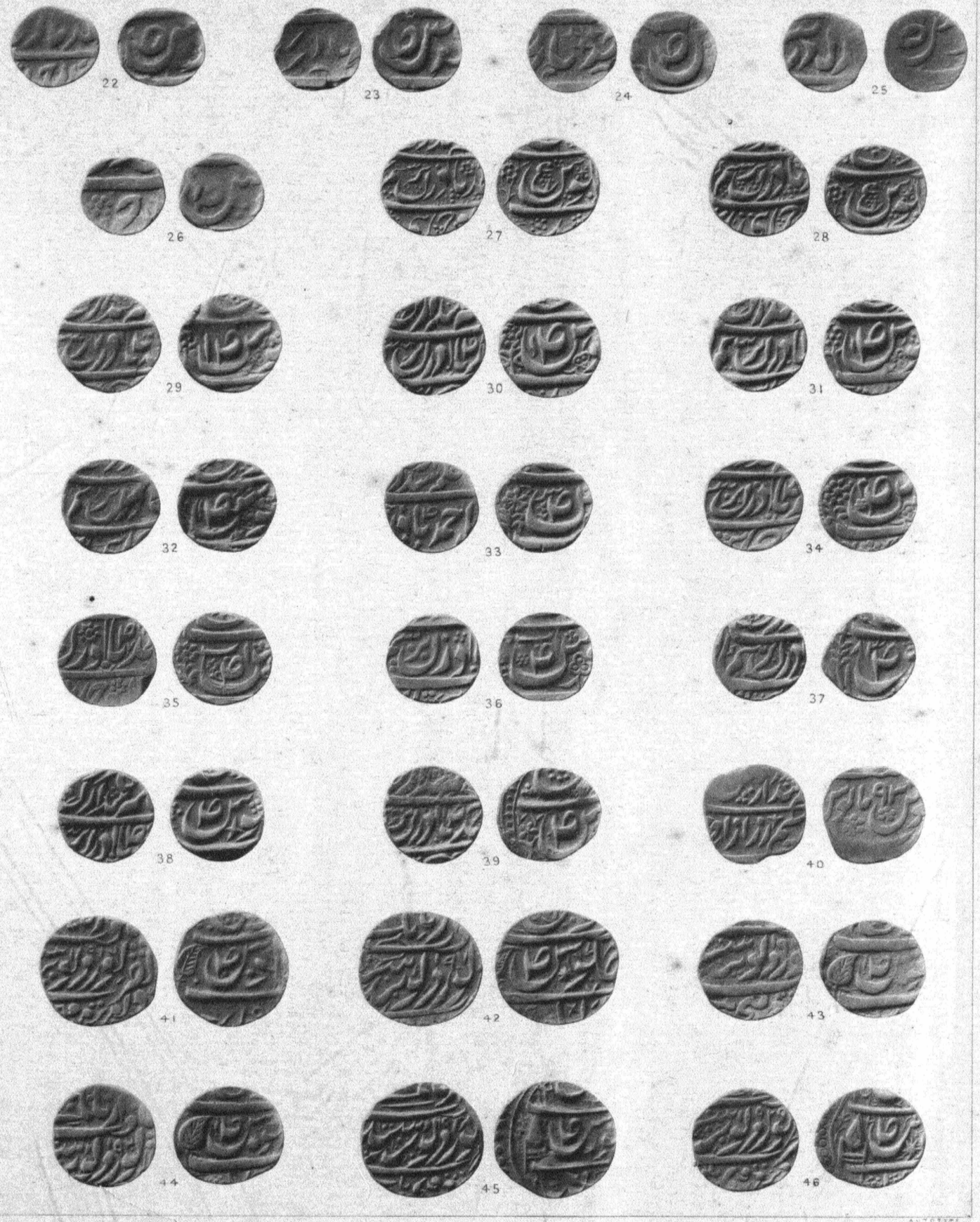

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ERRATA IN VOL. XVIII.

p. 30 *b*, No. 21, line 7-8, *for* Śravana, *read* Śrâvana; and line 8, *for* pakshê=valakshê, *read* pakshê valakshê.

p. 35, lines 1 and 2 from the bottom, for *dhâtriyolu*, read *dhâtriyolu*; and for *guḍigereyolu*, read *guḍigereyolu*.

p. 40, Text line 38, *for* umbaḷiy, *read* umbaḷiy; and in line 42, *for* mishthâyâm, *read* mishthâyâm.

p 63 *a*, line 36, for *nirvara*, read *nirvâna*.

p. 73, line 1, *for* Kaṇṭakôtsa, *read* Kaṇṭakôtsa.

„ line 9, for (*thus*, read (*thus*).

„ line 10, *for* country), *read* country,

p 75, line 15, *dele the semicolon after* them.

p. 76, line 3 from the bottom, for *mâsaiṁ*, read *mâsaṁ*

p 81, note 1, *for* meaning, *read* meanings.

p. 82, line 11, *for* four-months', *read* four-months.

p 83, Text line 8, *for* anuśâsan, *read* anuśâsan(t).

„ note 15, for *apâtâ*, read *âpâta*.

p 85, note 33, *at the end of the note add the words*, See Vol. VI. p. 212, note, where it is said that it means Brâhmans who had not been fed before, and were not to be fed again.

p. 94 *a*, line 24, for *śrîma* [*ch**], read *śrîma*[*ch**].

p. 95 *a*, line 29-30, *read* Also, not one of the three lithographs of these inscriptions *&c.*

p. 96 *a*, line 35, *for the colon after* Siddhânta, *substitute a full-stop.*

p. 101, line 32, *insert a comma after* Chakradhara.

p. 102, note to verse 299, *read* of Îrânian origin, the term *yamusha* might *&c. The sentence, as it stands, has been wrongly divided by the substitution of a full-stop after* origin.

p. 112, Text line 6, *for* Châmu-[ṁ*]-ḍa, *read* Châmu[ṁ*]da-.

p 113, Text line 23, *for* Vâmanasthal-śrîka-, *read* Vâmanasthalî-srîka-.

p. 130, Text line 7, *for* nilîn-ânanaḥ ।, *read* nilîn-ânanaḥ ॥.

p. 136, G. line 1, *for* 21″ by $\frac{3}{16}$″, *read* 21″ by 16$\frac{3}{16}$″

p. 146, note 27, *for* see note 19 above, *read* see note 20 above.

p. 171, note 50, for *paramamahêśvara*, read *paramamdhêśvara*; and for *paramavaishnara*, read *paramavaishṇava*. *In* Vâsudêva-nâyaka, *dele the hyphen.*

p. 200, line 1, *for* 5·89 m., *read* 58·9 m.

p. 267, note 22, for *śatru-mardanaḥ*, read *śakti-sampannaḥ*.

p. 268, Text line 15, *for* -âna danaḥ[23], *read* -ânadanaḥ[23].

p. 269, l. 10, *for* four-toothed, *read* four-tusked.

„ l. 30, *for* who destroys his foes &c., *read* who is endowed with bravery and energy and the (*royal*) powers.

p. 270, l 14, *for* Parâśara *read* Parâśara; *and at the end of the line insert* ", *to mark the end of the donor's speech.*

pp. 277-278-279, *for* An-Nasîr-li-dîn Allah, *wherever the words occur, read* An-Nâsir-li-dîn Allah.

pp. 277-8, *for* Ch. D. Fachu, *wherever the words occur, read* Ch. D Fraehn.

p. 278 *b*, lines 33, 34, *for* Khalifas Mustafî B'illah, Muta B'illah, *and* Tâi-B'illah, *read* Khalifas Mustakfî-B'illah, Mutî-L'illah and Tâi-L'illah.

p 279 *a*, line 13, *for* from Al-Kasar, *read* at Kazan.

p. 279 *b*, line 20, *for* J. Gotwald, *read* J Gottwaldt

p 280 *a*, line 1, *for* Miltaurovs, *read* Melitaurovs.

p. 280 *a*, line 3, *for* Miltaurov was court captain, *read* Melitaurov was court chaplain

p. 280 *a*, line 14 from bottom, *for* Balabhar, *read* Balawar.

p. 280 *a*, line 4 from bottom, for *Wrestler*, read *Hermit.*

p. 280 *b*, line 30, *for* Taipna, *read* Taifûr.

p. 281 *a*, line 12, *for* Ahmad-Ibn-Alî-Karim, *read* Aḥmad-Ibn-Abî-Karîm.

p. 281 *a*, line 21, *for* worshipper of Nabigi, *read* admirer of Nâbiga.

p. 281 *a*, line 22, *for* Abu'l-Kabî-Muhammad-ibn al-Lais, *read* Abu'r-Rabî-Muḥammad-ibn-al-Lais.

p. 281, for *mu'allah*, wherever the word occurs, read *mu'allaka*.

p. 282 *b*, line 16 from bottom, *for* Rudguzi, *read* Rubguzi.

p 282 *b*, line 6 from bottom, *for* Khozudem, *read* Khojandî.

p. 282 *b*, line 4 from bottom, for *Ta'ash-Shah-nâma*, read *Ta'ashuk-nâma*.

p. 283 *a*, line 4, for *Majâlis-au-nafaris*, read *Majâlis-an-nafais*.

p. 283 *a*, line 19, *for* Hâjî Bakbâsh, *read* Hâji Baktâsh.

p. 283 *a*, line 22 from bottom, *for* Ildeme Bayazid, *read* Ilderim Bayazid.

p. 283 *a*, line 15 from bottom, *for* Mustafa Jalâlgâda, *read* Mustafa Jalâlzâdâ

p. 283 *a*, line 7, from bottom, for *Wusrat-nâmah*, read *Nusrat-nâmah*.

p. 284 *a*, line 19 from bottom, *for* Abn-Obaid-al-Kârim-Ibn-Sallâm, *read* Abu-Ubed-al-Qâsim-Ibn-Sallam.

p. 284 *a*, line 16 from bottom, *for* Mîkhî, *read* Makkî

p. 284 *a*, line 15 from bottom, *for* Rajab Isfahânî, *read* Raghî Isfahânî.

p. 358, note 43, for *avatârar-âtri*, read *avatârarâtri*.

since of this year there are stated to have elapsed, at the time of the Mêsha-Saṁkrânti, 4 months, 2 days, 6 daṇḍas = 122 days, 2 h. 24 m. of Jupiter's own time, which are equal to about 122 days 10 h. 45·4 m. of solar time, the result obtained by the Tables for the actual commencement of the year Dundubhi differs from the statement in the MS. calendar by about two minutes.

Owing to the unequal length of the Jovian years, the **Jyôtistattva rule** requires another treatment, and the arrangement of Table 3 and 4 will therefore be found to differ considerably from that of Tables 1 and 2. Here, Table 3 gives in the last column the day of the Julian period for the end of the Jovian year, the number and name of which are given in the column immediately preceding the last. The first column gives the European date for the day of the Julian period put down at the end of the same line, the third column the expired solar Śaka year in which that European date falls, and the second column the expired (northern) Vikrama year which approximately corresponds to that Śaka year. It should be particularly noted that the Jovian years are here counted as shown in the auxiliary Table at the foot of Table 3. Table 4 gives the number of days for the commencement of a series of Jovian years, the numbers of which must not be confounded with the number of the years in Table 3. The use of the two Tables will appear from the following examples:—

According to Professor Eggeling's *Catalogue of the Sanskrit MSS. I. O.*, p. 23, a MS. of the *Kâṇḍânukramaṇikâ-vivaraṇa* is dated in the Vikrama year 1650, in the year **Subhakṛit**. The year Śubhakṛit, — by the auxiliary Table the 36th year of a cycle, — which is here coupled with Vikrama 1650, must have followed upon the year 29, Manmatha, which in Table 3 is coupled with Vikrama 1644; and it is clear that, to find the day of the Julian period for the beginning of Śubhakṛit, we must add, to the day of the Julian period put down in Table 3 for the end of the said year Manmatha, from Table 4 the number of days for the commencement of the (36 — 29 =) 7th year, thus: —

Table 3, V. 1644, end of year 29	2300	798·6897
+ Table 4, commencement of year 7	2	165·8379
sum, commencement of year 36 (Śubhakṛit)	2302	964·5276

i.e., the 4th March, A.D. 1593, 12 h. 39·7 m. after mean sunrise.

Above we have seen that an inscription at Jaunpur is dated in the Vikrama year 1353, in the year **Plava**. In Table 3 we find, in a line with Vikrama 1303, the day of the Julian period for the end of the year Sâdhâraṇa, the 44th year of a cycle. The year Plava of our date is the 35th year of a cycle, and, coupled as it is with Vikrama 1353, it is clear that Plava does not fall in the same cycle with the year 44, Sâdhâraṇa, of Table 3, but belongs to the next cycle. To find the commencement of Plava, we must therefore take from Table 3 the day of the Julian period put down for the end of the year 44, Sâdhâraṇa, in a line with Vikrama 1303, and must add to it, from Table 4, the number of days for the commencement of the (16 + 35 =) 51st year, thus:—

Table 3, V. 1303, end of year 44	2176	245·8692
+ Table 4, commencement of year 51	18	048·6490
sum, commencement of year 95 = 60 + 35 (Plava) . .	2194	294·5182

i.e., the 26th August, A.D. 1295, 12 h. 26·2 m. after mean sunrise.

Similarly, if we had to find the commencement of the year **Khara**, the 25th year of a cycle, which in Table 3 is coupled with Śaka 912, we should start from the day of the Julian period put down in Table 3 for the end of the 59th cycle-year Krôdhana, in a line with Śaka 827, and should add to it from Table 4 the number of days for the commencement of the (1 + 60 + 25 =) 86th year, because here the difference of 85 solar years between Śaka 827 and Śaka 912 would show us that there lies a complete cycle of 60 years between the end of the year 59, Krôdhana, which we know from Table 3, and the commencement of the year 25, Khara, which we are to find. Our calculation would accordingly stand thus:—

Table 3, Śaka 827, end of year 59	2051	693·0488
+ Table 4, commencement of year 86	30	682·7032
sum, commencement of year 145 = 60 + 60 + 25 (Khara) . .	2082	375·7520

i.e., the 26th March, A.D. 989, 18 h. 2·9 m. after mean sunrise.

Having found the commencement of a year, we find the end of it by adding 360·9730 days. But the end of the years actually put down in Table 3 must always be ascertained from that Table itself. Thus, in the case of our two first examples, we find:—

Commencement of Śubhakṛit . . .	2302	964·5276
+		360·9730
sum	2303	325·5006

i.e., the 28th February, A.D. 1594, 12 h. 0·9 m. after mean sunrise, — end of Śubhakṛit; and,

TABLE 1.

Sûrya-Siddhânta Rule.

Day of Julian Period for the commencement of a complete Cycle of Sixty Years, counted from Vijaya as the first year of the Cycle.

A.D.	Vikrama expired.	Śaka expired.	Without Bîja.	With Bîja.
O.S. 101, September 1 ...	158	23	1758 192·3261	1758 218·0194
160, December 21 ...	217	82	1779 853·9294	1779 880·0985
220, April 12	277	142	1801 515·5327	1801 542·1776
279, August 3	336	201	1823 177·1359	1823 204·2566
338, November 22 ...	395	260	1844 838·7392	1844 866·3357
398, March 14.....	455	320	1866 500·3424	1866 528·4148
457, July 3	514	379	1888 161·9457	1888 190·4938
516, October 23	573	438	1909 823·5490	1909 852·5729
576, February 13.....	632	497	1931 485·1522	1931 514·6519
635, June 4	692	557	1953 146·7555	1953 176·7310
694, September 24 ...	751	616	1974 808·3588	1974 838·8101
754, January 13	810	675	1996 469·9620	1996 500·8891
813, May 5	870	735	2018 131·5653	2018 162·9682
872, August 25.....	929	794	2039 793·1685	2039 825·0473
931, December 15 ...	988	853	2061 454·7718	2061 487·1263
991, April 6	1048	913	2083 116·3751	2083 149·2054
1050, July 26	1107	972	2104 777·9783	2104 811·2845
1109, November 15 ...	1166	1031	2126 439·5816	2126 473·3635
1169, March 7.....	1226	1091	2148 101·1848	2148 135·4426
1228, June 26.....	1285	1150	2169 762·7881	2169 797·5216
1287, October 17	1344	1209	2191 424·3914	2191 459·6007
1347, February 5	1403	1268	2213 085·9946	2213 121·6798
1406, May 28	1463	1328	2234 747·5979	2234 783·7588
1465, September 17 ...	1522	1387	2256 409·2012	2256 445·8379
1525, January 6.....	1581	1446	2278 070·8044	2278 107·9170
1584, April 28.....	1641	1506	2299 732·4077	2299 769·9960
1643, August 19.....	1700	1565	2321 394·0109	2321 432·0751
1702, December 8	1759	1624	2343 055·6142	2343 094·1542
N.S. 1762, April 10.....	1819	1684	2364 717·2175	2364 756·2332
1821, July 31	1878	1743	2386 378·8207	2386 418·3123
1880, November 20 ...	1937	1802	2408 040·4240	2408 080·3913

TABLE 2.

Sûrya-Siddhânta Rule.

Number of days for the commencement of every year within the Cycle.

No.	Year.	Without Bija.	With Bija.	No.	Year.	Without Bija.	With Bija.
1	Vijaya	000·0000	000·0000	31	Rudhirôdgârin ...	10830·8016	10831·0395
2	Jaya	361·0267	361·0347	32	Raktâksha	11191·8284	11192·0742
3	Manmatha	722·0534	722·0693	33	Krôdhana.....	11552·8551	11553·1088
4	Durmukha	1083·0802	1083·1040	34	Kshaya.....	11913·8818	11914·1435
5	Hêmalamba.....	1444·1069	1444·1386	35	Prabhava	12274·9085	12275·1781
6	Vilamba	1805·1336	1805·1733	36	Vibhava	12635·9352	12636·2128
7	Vikârin	2166·1603	2166·2079	37	Sukla	12996·9620	12997·2474
8	Sarvarin	2527·1870	2527·2426	38	Pramôda	13357·9887	13358·2821
9	Plava	2888·2138	2888·2772	39	Prajâpati	13719·0154	13719·3167
10	Subhakṛit	3249·2405	3249·3119	40	Angiras.....	14080·0421	14080·3514
11	Sôbhana	3610·2672	3610·3465	41	Śrîmukha.....	14441·0688	14441·3860
12	Krôdhin	3971·2939	3971·3812	42	Bhâva	14802·0956	14802·4207
13	Viśvâvasu	4332·3207	4332·4158	43	Yuvan	15163·1223	15163·4553
14	Parâbhava	4693·3474	4693·4505	44	Dhâtṛi	15524·1490	15524·4900
15	Plavanga.....	5054·3741	5054·4851	45	Îśvara	15885·1757	15885·5246
16	Kîlaka	5415·4008	5415·5198	46	Bahudhânya	16246·2024	16246·5593
17	Saumya	5776·4275	5776·5544	47	Pramâthin	16607·2292	16607·5939
18	Sâdhâraṇa	6137·4543	6137·5891	48	Vikrama	16968·2559	16968·6286
19	Virôdhakṛit.....	6498·4810	6498·6237	49	Bhṛiśya.....	17329·2826	17329·6633
20	Paridhâvin	6859·5077	6859·6584	50	Chitrabhânu	17690·3093	17690·6979
21	Pramâdin	7220·5344	7220·6930	51	Subhânu	18051·3361	18051·7326
22	Ânanda.....	7581·5611	7581·7277	52	Târaṇa	18412·3628	18412·7672
23	Râkshasa.....	7942·5879	7942·7623	53	Pârthiva	18773·3895	18773·8019
24	Anala	8303·6146	8303·7970	54	Vyaya	19134·4162	19134·8365
25	Piṅgala.....	8664·6413	8664·8316	55	Sarvajit	19495·4429	19495·8712
26	Kâlayukta	9025·6680	9025·8663	56	Sarvadhârin.....	19856·4697	19856·9058
27	Siddhârthin.....	9386·6947	9386·9009	57	Virôdhin	20217·4964	20217·9405
28	Raudra.....	9747·7215	9747·9356	58	Vikṛita.....	20578·5231	20578·9751
29	Durmati	10108·7482	10108·9702	59	Khara	20939·5498	20940·0098
30	Dundubhi	10469·7749	10470·0049	60	Nandana	21300·5765	21301·0444

TABLE 3.

Jyôtistattva Rule.

Day of Julian Period for the end of the Jovian year which precedes an Expunged Year.

A.D.	Vikrama expired.	Śaka expired.	End of year. No.	End of year. Name.	Day of Julian Period.
O.S. 138, March 18.....	195	60	3	Śukla	1771 539·4460
223, March 20.....	280	145	29	Manmatha	1802 587·4079
309, March 17	366	231	56	Dundubhi.....	1833 996·3427
394, March 19.....	451	316	22	Sarvadhârin.....	1865 044·3046
479, March 21.....	536	401	48	Ânanda.....	1896 092·2665
564, March 22.....	621	486	14	Vikrama	1927 140·2283
649, March 24.....	706	571	40	Parâbhava	1958 188·1902
735, March 22.....	792	657	7	Śrîmukha.....	1989 597·1250
820, March 23.....	877	742	33	Vikârin.....	2020 645·0869
905, March 25.....	962	827	59	Krôdhana.....	2051 693·0488
990, March 27.....	1047	912	25	Khara	2082 741·0107
1076, March 23.....	1133	998	52	Kâlayukta	2114 149·9455
1161, March 25.....	1218	1083	18	Târaṇa	2145 197·9074
1246, March 27.....	1303	1168	44	Sâdhâraṇa	2176 245·8692
1331, March 29.....	1388	1253	10	Dhâtṛi	2207 293·8311
1417, March 26.....	1474	1339	37	Śôbhana	2238 702·7660
1502, March 28.....	1559	1424	3	Śukla	2269 750·7278
1587, March 30.....	1644	1509	29	Manmatha	2300 798·6897
1672, March 31.....	1729	1594	55	Durmati	2331 846·6516
N.S 1757, April 13	1814	1679	21	Sarvajit	2362 894·6134
1843, April 12	1900	1765	48	Ânanda	2394 303·5483

The Sixty-Year Cycle.

1 Prabhava.	11. Îśvara.	21. Sarvajit.	31. Hêmalamba.	41. Plavaṅga.	51. Piṅgala.
2. Vibhava.	12. Bahudhânya.	22. Sarvadhârin.	32. Vilamba.	42. Kîlaka.	52. Kâlayukta.
3. Śukla.	13. Pramâthin.	23. Virôdhin.	33. Vikârin.	43. Saumya.	53. Siddhârthin
4. Pramôda.	14. Vikrama	24. Vikrita.	34. Śarvarin.	44. Sâdhâraṇa.	54. Raudra.
5. Prajâpati	15. Bhriśya.	25. Khara.	35. Plava.	45. Virôdhakṛit.	55. Durmati.
6. Angiras.	16. Chitrabhânu.	26. Nandana.	36. Śubhakṛit.	46. Paridhâvin.	56. Dundubhi.
7. Śrîmukha.	17. Subhânu.	27. Vijaya.	37. Śôbhana.	47. Pramâdin.	57. Rudhirôdgârin
8. Bhâva.	18. Târaṇa.	28. Jaya.	38. Krôdhin.	48. Ânanda.	58. Raktâksha.
9. Yuvan.	19. Pârthiva.	29. Manmatha.	39. Viśvâvasu.	49. Râkshasa.	59. Krôdhana.
10. Dhâtṛi.	20. Vyaya.	30. Durmukha.	40. Parâbhava.	50. Anala.	60. Kshaya.

TABLE 4.

Jyôtistattva Rule.

Number of days for the commencement of Jovian years.

Year.	Days.	Year.	Days.	Year.	Days.
1	000·0000	30	10 468·2164	59	20 936·4328
2	360·9730	31	10 829·1894	60	21 297·4058
3	721·9460	32	11 190·1623	61	21 658·3787
4	1082·9189	33	11 551·1353	62	22 019·3517
5	1443·8919	34	11 912·1083	63	22 380·3247
6	1804·8649	35	12 273·0813	64	22 741·2977
7	2165·8379	36	12 634·0543	65	23 102·2707
8	2526·8109	37	12 995·0272	66	23 463·2436
9	2887·7838	38	13 356·0002	67	23 824·2166
10	3248·7568	39	13 716·9732	68	24 185·1896
11	3609·7298	40	14 077·9462	69	24 546·1626
12	3970·7028	41	14 438·9192	70	24 907·1356
13	4331·6757	42	14 799·8921	71	25 268·1085
14	4692·6487	43	15 160·8651	72	25 629·0815
15	5053·6217	44	15 521·8381	73	25 990·0545
16	5414·5947	45	15 882·8111	74	26 351·0275
17	5775·5677	46	16 243·7841	75	26 712·0004
18	6136·5406	47	16 604·7570	76	27 072·9734
19	6497·5136	48	16 965·7300	77	27 433·9464
20	6858·4866	49	17 326·7030	78	27 794·9194
21	7219·4596	50	17 687·6760	79	28 155·8924
22	7580·4326	51	18 048·6490	80	28 516·8653
23	7941·4055	52	18 409·6219	81	28 877·8383
24	8302·3785	53	18 770·5949	82	29 238·8113
25	8663·3515	54	19 131·5679	83	29 599·7843
26	9024·3245	55	19 492·5409	84	29 960·7573
27	9385·2975	56	19 853·5138	85	30 321·7302
28	9746·2704	57	20 214·4868	86	30 682·7032
29	10 107·2434	58	20 575·4598	87	31 043·6762

Commencement of Plava . . .	2194	294·5182
	+	360·9730
sum	2194	655·4912

i.e., the 21st August, A.D. 1296, 11 h. 47·3 m. after mean sunrise, — end of Plava.

But the year Khara of the third example ended as put down in Table 3, on the day of the Julian period 2082 741·0107, *i.e.*, on the 27th March, A.D. 990, 0 h. 15·4 m. after mean sunrise.

Finally, to show here also how to find by the Tables Jupiter's year current at any given moment, we will ask: What year was current, and what portion of that year had elapsed, on the 30th September, A.D. 1889, 8 hours after mean sunrise?

Expressed in days of the Julian period, the 30th September, A.D. 1889, new style, 8 hours after mean sunrise, is —

2411 276·3333.

Table 3,	— 2394	303·5483 = end of year 48.
remainder	16	972·7850;
Table 4,	— 16	965·7300 = commencement of year 48.

remainder 7·0550; sum 96 = 60 + 36 (Śubhakṛit).

Accordingly, the current year is Śubhakṛit, and at the given moment there had elapsed of that year 7·0550 days = 7 days, 1 hour, 19·2 minutes.

F. KIELHORN.

Göttingen.

NOTES AND QUERIES.

RUSTIC CUSTOMS IN OUDH.

LAKHIA BHUT.

Lâkhiâ Bhût, is the name of a festival which is, I hear, of Gurkhâ origin, and is held at the planting of the paddy during the monsoons.

Two men, masked, and with horns tied to their heads, are yoked to a plough. Two rows of men, facing each other, walk sideways behind them, advancing towards and retreating from each other, while imitating the planting of the paddy. When they meet a pool of water, the 'oxen' drop down on their hands and knees and are freely bathed in it.

The procession is followed by a crowd, with music and songs, and the Lâkhia Bhût dancing wildly in the midst. The *bhût* is dressed up in a woman's dress, wears a large mask, and flowing hair made of the tail of the *chdwar gde* (*yák*).

Query.—Who or what is the "Lâkhiâ Bhût"?

Lucknow. G. H. R.

BOOK NOTICE.

PHILOSOPHISCHE HYMNEN AUS DER RIG- UND ATHARVA-VEDA-SAMHITA, VERGLICHEN MIT DEN PHILOSOPHEMEN DER ALTEREN UPANISHAD'S von Dr. Lucian Scherman; Strassburg, Karl J. Trubner. 1887; 8vo. pp. vii., 96.

In 1883 the Faculty of Philosophy of the University of Munich offered a prize for an investigation into the philosophic hymns of the Rig- and Atharva-Véda-Saṁhitâ, with regard to themselves, and in relation to the philosophy of the older *Upanishads*. The prize was won by Dr. Scherman in 1885, and his essay, revised and corrected, has since been published. The author first gives a revised translation of six hymns or portions of hymns of the *Ṛik-Saṁhitâ*, and of thirteen of the *Atharva-Saṁhitâ*. Each translation is supplied with copious notes, and (when necessary) with a short paraphrase or interpretation of its contents, and of their philosophic import. It is then, in each case, followed by a comparison of similar tenets put forward by the older *Upanishads*. The author finally sums up, in seven pages of concluding remarks, the principal points of connexion between the hymns and the *Upanishads*.

These are: (1) The primitive condition of All is a general denial of all existence *and* non-existence, while, however, simultaneously in this absolute "Nothing" a Primitive Being is involved, which out of the non-existing (as out of one of its own limbs) causes the Universe to proceed.

(2) The main factors, which the Primitive Being used for the development of the world, are the abstracts, *Tapas*, *Kâma*, and *Manas*, i.e., the Working of the Spirit, the Will, and Absolute Thought, of which the last two work reciprocally. *Tapas* eventually became identified with (the neuter) *Brahman*.

(3) The act of creation is similarly explained in the hymns and in the *Upanishads*. With the help of *Tapas* (i.e. *Brahman*), *Manas*, and *Kâma*, the universe arises in a perpetual order of development.

(4) With the recognition of the impossibility of a clear explanation of the development of the world, the way is opened for the confession that the soul of man is not able to solve such questions.

The above does not pretend to do more than indicate the direction of the conclusions arrived at by the author in his very interesting and learned paper to which the reader must be referred for further particulars.

GEO. A GRIERSON.

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